

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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REMARKS BY PRESIDENT BRIGHAM YOUNG.

It is a pretty bold stand for this people to take, to say that they will not be controlled by the corrupt administrators of our General Government. We will be controlled by them, if they will be controlled by the Constitution and laws; but they will not. Many of them do not care any more about the Constitution and the laws that they make than they do about the laws of another nation. That class trample the rights of the people under their feet, while there are so many who would like to honour them. All we have ever asked for is our Constitutional rights. We wish the laws of our Government honoured, and we have ever honoured them; but they are trampled under foot by administrators.

There cannot be a more damnable, dastardly order issued than was issued by the Administration to this people while they were in an Indian country in 1846. Before we left Nauvoo, not less than two United States' Senators came to receive a pledge from us that we would leave the United States; and then, while we were doing our best to leave their borders, the poor, low, degraded curses sent a requisition for five hundred of our men to go and fight their battles!! That was President Polk; and he is now weltering in hell with old Zachary Taylor, where the present administrators will soon be, if they do not repent.

Liars have reported that this people

have committed treason, and upon their lies the President has ordered out troops to aid in officering this Territory; and if those officers are like many who have previously been sent here,—and we have reason to believe that they are, or they would not come when they know they are not wanted,—they are poor, miserable blacklegs, broken down political hacks, robbers, and whoremongers, men that are not fit for civilized society; so they must dragoon them upon us for officers. I feel that I won't bear such cursed treatment, and that is enough to say; for we are just as free as the mountain air.

I do not lift my voice against the great and glorious Government guaranteed to every citizen by our Constitution, but against those corrupt administrators who trample the Constitution and just laws under their feet. They care no more about them than they do about the Government of France, but they walk then under their feet with impunity. And the most of the characters they have sent here as officers cared no more about the laws of our country and of this Territory than they did about the laws of China, but walked them under their feet with all the recklessness of despots.

I do not want to be angry nor to have my feelings wrought up, but I cannot keep quiet under the continued outrageous tyranny of the wicked.

I have said that if the brethren will have faith, the Lord will fight our battles, and we will have the privilege of living here in peace. I have counted the cost to this people of a collision with our enemies, but I cannot begin to count the cost it will be to them.

I have told you that if this people will live their religion, all will be well; and I have told you that if there is any man or woman that is not willing to destroy anything and everything of their property that would be of use to an enemy if left, I wanted them to go out of the Territory; and I again say so to-day; for when the time comes to burn and lay waste our improvements, if any man undertakes to shield his, he will be sheared down; for "judgment will be laid to the line and righteousness to the plummet." Now the faint-hearted can go in peace; but, should that time come, they must not interfere. Before I will suffer what I have in times gone by, there shall not be one building, nor one foot of lumber, nor a stick, nor a tree, nor a particle of grass and hay, that will burn, left in reach of our enemies. I am sworn, if driven to extremity, to utterly lay waste, in the name of Israel's God.

I know that the Saints, both the brethren and sisters, pray that our enemies may not come here; for their entrance is designed by our Government to be the prelude to the introduction of abominations and death. And you cannot talk to a brother, or even a sister, but that she will tell you that if she consents in her feelings to have our enemies come here, she feels uncomfortable and her heart sinks within her. If I consent in my feelings to have them come here, my heart sinks within me, my buoyant spirits are gone, and I have no comfort; for I know the hellish designs concealed under the present movement. But we are free, and every man says, "Stand by the kingdom." When this is the case, every man is like a troop; they are like lions.

Admit of corrupt administrators sending troops here, and what would be the result? All hell would follow after. I naturally dislike to have any trouble, and would not were I not obliged to; but we are obliged to defend ourselves against the persecution of our oppressors, or have our constitutional rights rent from us and ourselves destroyed. We must either

suffer that, or stand up and maintain the kingdom of God on the earth.

We have known all the time that the kingdoms of darkness were opposed to the kingdom of God—that the powers of earth and hell were combined against it. Christ and Baal cannot make friends with each other; you cannot mix oil and water, righteousness and wickedness. This is the kingdom of God; all others are of the Devil. They never can be united in this world, nor in any other: there is no possibility of the two kingdoms becoming one. Those who believe and obey the Gospel of the Son of God, and forsake all for its interests, belong to the kingdom of God, and all the rest belong to the other kingdom. There is a distinction, and the line must be drawn, and you and I have to stand up to it, even though it may take from us our right eyes and right hands. We must stand up to the line and maintain the kingdom of God; or we shall all go to destruction together.

I am perfectly willing that the brethren should stop all improvements, if they choose, and spend a few years in seeing what our enemies will do, though their efforts against us will only tend to use them up the faster. But if the people prefer it, they may stop their improvements and take care of their wheat, and cache a supply of grain, flour, &c., where no other persons can find it; though we can raise grain here all the time, yes, all the time.

Suppose that our enemies send 50,000 troops here, they will have to transport all that will be requisite to sustain them over one winter; for I will promise them, before they come, that there shall not be one particle of forage or one mouthful of food for them, should they come. They will have to bring all their provisions and forage; and though they start their teams with as heavy loads as they can draw, there is no team that can bring enough to sustain itself, to say nothing of the men. If there were no more men here than there are in the Seminole nation, our enemies never could use us up; but they could use up themselves, which they will do. The Seminoles, a little tribe of a few hundred in Florida, have cost our Government, I suppose, in the neighbourhood of a \$100,000,000; and they are no nearer being conquered than when the war commenced. And what few have removed

have been induced to do so by compromise; and it would be far cheaper for the Government to pay the debts they honestly owe us, and leave us unmolested in the peaceful enjoyment of our rights.

Would not our enemies feel well in going to the canyons for wood, the first night, to cook their suppers with? The idea puts me in mind of an anecdote told by one Brown, about the man who took the first barrel of whiskey up the Missouri River on a log raft.

They might stay amid blackened desolation till they ate up what they brought, and then would have to go back.

It has been asked, "Have you counted the cost?" Yes, for ourselves; but I cannot begin to count it for our enemies. It will cost them all they have in this world, and will land them in hell in the world to come, while the only trouble with us is, that we have two or three times more men than we need for using up all who can come here to deprive us of our rights.

As I said this morning, ten years ago on this ground I stated that we would not ask any odds of our enemies in ten years from that date; and the next time that I thought of it was ten years afterwards to a day. "They are now sending their troops," was the news; and it directly occurred to me, "Will you ask any odds of them?" No, in the name of Israel's God, we will not; for as soon as we ask odds we get ends—of bayonets. When we have asked them for bread, they have given us stones; and when we have asked them for meat, they have given us scorpions; and what is the use of our asking any more? I do not ask any odds of those who are striving to deprive us of every vestige of freedom, and to destroy us from the earth.

Suppose that we should now bow down, and they should order their troops back, and then send a Governor and other officers here, how long would it be before some miserable scamp would get into a fuse with the Indians in Utah county, or in some other county, and get killed? Then the Governor would order out the militia, probably two or three hundred men, to kill off those Indians. Well, the brethren, knowing that the aggressor is a white man, do not want to turn out, and, like General Harney, kill the squaws, and they say, "We shall not go." Then the Governor would say, "They have com-

mitted treason;" and it would be, "Send an army here; and shoot and hang them." Our enemies are determined to bring us into collision with the Government, so that they can kill us; but they shall not come here.

If the troops are now this side of Laramie, remember that the Sweetwater is this side of that place. They must have some place to winter, for they cannot come through here this season. We could go out and use them up, and it would not require fifty men to do it. But probably we shall not have occasion to take that course, for we do not want to kill men. They may winter in peace at some place east of us, but when spring comes they must go back to the States, or at any rate they must leave the mountains.

We have no desire to kill men, but we wish to keep the devils from killing us. If you hear that they are near the upper crossing of the Platte, they will probably stay there till they can collect 50,000 troops. We will say that 9 and 3 equal 17; and if that is so, how long will it take to get those troops here? Let an arithmetician figure out how long it will be before 9 and 3 will make 17; for that will be just as soon as our enemies will get 50,000 troops here.

We have got to be called treasoners by our enemies. Joseph was taken up six times, if I remember rightly, on the charge of treason. Once he was brought into court by some enemies who thought they could prove that he had committed adultery, and that they termed treason. At another time our brethren wanted to vote in Davies County, Missouri, and said they would cast their votes and have their rights with other citizens, whereupon Joseph was taken up for treason. Another time he was taken up on a charge of high treason, and when he came before the grand jury his enemies wanted to prove that he had more than one wife, asserting that that was high treason.

Our enemies are constantly yelling, "Rebellion, treason," no matter how peaceful, orderly, and loyal we may be. And now to come out in open opposition to their cursed corrupt practices will of course be counted treason. But let me tell you that the real, actual treason is committed in Washington, by the Administrators of our Government sending an army to take the lives of our innocent

citizens. Every man is allowed by the Constitution to have what religion he pleases, and to profess what religion he pleases. That liberty is guaranteed by the Constitution; "but you 'Mormons,' an army must be sent against you because you are Latter-day Saints." Yes, an army must be sent to drive us from the earth.

There is high treason in Washington; and if the law was carried out, it would hang up many of them. And the very act of James K. Polk in taking five hundred of our men while we were making our way out of the country under an agreement forced upon us, would have hung him between the heavens and the earth, if the laws had been faithfully executed. And now, if they can send a force against this people, we have every Constitutional and legal right to send them to hell; and we calculate to send them there.

I am aware that you want to know what will be the result of the present movement against us. "Mormonism"

will take an almighty stride into influence and power, while our enemies will sink, and become weaker and weaker, and be no more; and I know it just as well now as I shall five years hence. The Lord Almighty wants a name and a character, and he will show our enemies that he is God, and that he has set to his hand again to gather Israel, and to try our faith and integrity. And he is saying, "Now, you my children, dare you take a step to promote righteousness in direct and open opposition to the popular feelings of all the wicked in your Government? If you do, I will fight your battles."

Our enemies had better count the cost; for, if they continue the job, they will want to let it out to sub-contractors before they get half through with it. If they persist in sending troops here, I want the people in the west and in the east to understand that it will not be safe for them to cross the plains.

CANADA.

(From a Prize Essay, by J. S. Hogan.)

RIVERS.—The waters of all the lakes and rivers of Canada empty themselves into the Gulf of St. Lawrence, which is formed by the western coast of Newfoundland, the eastern shore of Labrador, the eastern extremity of the Province of New Brunswick, and by parts of Nova Scotia and Cape Breton.

The River St. Lawrence rises in Lake Superior, in Upper Canada, and flows through Lakes Huron, Erie, and Ontario, a distance of about 3,000 miles, with a breadth varying from one to ninety miles; and, by the aid of the Welland, St. Lawrence, and Lachine Canals, is navigable the whole distance for large class ships. It has, however, in its course, received different names, viz.: between Lakes Ontario and Erie it is called the "Niagara;" between Lakes Erie and St. Clair, the "Detroit;" between Lakes St. Clair and Huron, the "St. Clair;" and between the latter and Lake Superior, the "Narrows or Falls of St. Marie."

"The River St. Lawrence and the whole

country unfold scenery, the magnificence of which, in combination with the most delightful physical beauty, is unequalled in America and, perhaps, in the world: From both land and water there are frequently prospects which open a view of from fifty to one hundred miles of river, from ten to twenty miles in breadth. The imposing features of these vast landscapes consist of lofty mountains, wide valleys, bold headlands, luxuriant forests, cultivated fields, pretty villages and settlements, some of them stretching up along the mountains, fertile islands with neat white cottages, and rich pastures, and well tended flocks, rocky islets, and tributary rivers, some rolling over precipices, and one of them, the "Saguenay," like an inland mountain lake, bursting through a perpendicular chasm in the granite chain, while on the bosom of the St. Lawrence majestic ships, large brigs and schooners, with innumerable pilot boats and river craft, charm the mind of the immigrant or traveller."

Before alluding to the "Ottawa," I may mention that there are numerous other rivers which, after flowing through highly cultivated districts, empty into the "St. Lawrence." The chief of these is the "Saguenay," a majestic stream, of which no less than thirty rivers are tributaries. It flows into the "St. Lawrence" about 100 miles below Quebec. In some parts this river is said to be unfathomable, and its banks vary from 200 to 2,000 feet in height, rising in some places perpendicularly from the river's side. For a distance of ninety miles this river is navigable for vessels of large tonnage, and some of the largest saw mills in the Province are erected upon it.

The River "Ottawa," second only in size to the "St. Lawrence," rises about 100 miles above Lake Temiscaming, which is upwards of 350 north-west of the latter river. It flows 450 miles through a country abounding in natural wealth, and admirably adapted for the purposes of agriculture and settlement. Its tributaries are equal in size to the largest rivers of Great Britain, and it drains an area of 80,000 square miles, which, as presumed by Bouchette, is capable of maintaining a population of 8,000,000 souls. It is impossible here to dilate upon its varied and magnificent scenery, its cascades, its rapids, and its lakes. Bouchette describes the country as presenting unusual inducements to agriculture, industry, and commercial enterprise; and Lord Elgin, in his despatch of the 5th of September, 1853, alludes to this fact as worthy of special notice. His Lordship remarks, "that the farmer who undertakes to cultivate unreclaimed land in new countries often finds that not only does every step of advance which he makes in the wilderness, by removing him from the centres of trade and civilization, enhance the cost of all he has to purchase, but that moreover it diminishes the value of what he has to sell. It is not so, however, with the farmer, who follows in the wake of the lumberman: he finds, on the contrary, in the wants of the latter, a ready demand for all that he produces, at a price not only equal to that procurable in the ordinary marts, but increased by the cost of transport from them to the scene of the lumbering operations."

The water power of this river is positively unlimited; and both it and the

River Gatineau water a country which affords an inexhaustible supply of iron, abundance of timber, copper, lead, plumbago, marble, and various ochres.

The greater part of this country is covered with a luxuriant growth of red and white pine, forming, according to Bouchette, the most valuable timber forests in the world, abundantly intersected with rivers to convey it to market when manufactured.

This district supplies annually to the European market above 25,000,000 cubic feet of timber, 850,000 deals and planks, and an innumerable amount of staves and other timber.

The water shed of the Ottawa is said to be about 1,000 miles, and its length, 780, or about fifty miles shorter than the Rhine. In its course it receives the River Blanche, the Montreal River, running a distance of 120 miles from the north-west, being the river route of the "Hudson's Bay Company;" then the Keepewa, a river of vast size, passing through an unknown country, and exceeding in volume the largest rivers in Great Britain, with a magnificent cascade of 120 feet in height; then the River Dumoine, fifty miles above the City of Ottawa, formerly Bytown; it receives the River Bonne Chère, 110 miles in length, and draining an area of 180 miles; eleven miles below this, the Madawaska, 210 miles in length, and draining 4,100 square miles; and twenty-six miles from the City of Ottawa, the Mississippi, 101 miles in length, draining a valley 120 square miles.

An extract from the Report of Mr. Russell, the Government Agent to the Crown Lands Department, furnishes some idea of the wealth of this district. In one item alone, he says—"On principles of calculation admitted by persons of experience to be correct, after making deduction for barren ground and future destruction by fire, it is estimated that there are still standing on the Ottawa and its tributaries about 45,811,200 tons of timber, of the kind and average dimension now taken to market, and about 183,244,800 tons of a smaller size, though still valuable."

At the present rate of consumption, this would last at least 150 years, without taking into consideration the natural growth during that period.

HISTORY OF JOSEPH SMITH.

(Continued from page 24.)

[September, 1842.]

Thursday, 8th. I dictated the following:

Nauvoo, September 8, 1842.

I have just received your very consoling letter, dated August 16, 1842, which is, I think, the first letter you ever addressed to me, in which you speak of the arrival of Dr. W. Richards and of his person very respectfully. In this I rejoice, for I am as warm a friend to Dr. Richards as he possibly can be to me. And in relation to his almost making a "Mormon" of yourself, it puts me in mind of the saying of Paul in his reply to Agrippa, Acts xvi. 20, "I would to God that not only thou, but also all that hear us, this day were both almost and altogether such as I am, except these bonds." And I will here remark, my dear sir, that "Mormonism" is the pure doctrine of Jesus Christ; of which I myself am not ashamed.

You speak also of Elder Foster, President of the Church in New York, in high terms; and of Dr. Bernhisel, in New York. These men I am acquainted with by information; and it warms my heart to know that you speak well of them, and, as you say, could be willing to associate with them for ever, if they never joined their Church or acknowledged their faith. This is a good principle; for when we see virtuous qualities in men, we should always acknowledge them, let their understanding be what it may in relation to creeds and doctrine; for all men are or ought to be free, possessing unalienable rights, and the high and noble qualifications of the laws of nature and of self preservation, to think, and act, and say as they please, while they maintain a due respect to the rights and privileges of all other creatures, infringing upon none.

This doctrine I do most heartily subscribe to and practise, the testimony of mean men to the contrary notwithstanding. But, sir, I will assure you that my soul scars far above all the mean and grovelling dispositions of men that are disposed to abuse me and my character. I, therefore, shall not dwell upon that subject.

In relation to those men you speak of, referred to above, I will only say that there are thousands of such men in this Church, who, if a man is found worthy to associate with, will call down the envy of a mean world, because of their high and noble demeanour; and it is with unspeakable delight

that I contemplate them as my friends and brethren. I love them with a perfect love, and I hope they love me, and have no reason to doubt but they do.

The next in consideration is John C. Bennett. I was his friend; I am yet his friend, as I feel myself bound to be a friend to all the sons of Adam. Whether they are just or unjust, they have a degree of compassion and sympathy. If he is my enemy, it is his own fault; and the responsibility rests upon his own head; and instead of arraigning his character before you, suffice it to say that his own conduct, wherever he goes, will be sufficient to recommend him to an enlightened public, whether for a bad man or a good one.

Therefore, whoever will associate themselves with him may be assured that I will not persecute them; but I do not wish their association; and what I have said may suffice on that subject, so far as his character is concerned. Now, in relation to his book that he may write. I will venture a prophecy, that whoever has any hand in the matter will find themselves in a poor fix, in relation to the money matters; and as to my having any fears of the influence that he may have against me or any other man, or set of men may have, is the most foreign from my heart; for I never knew what it was, at yet, to fear the face of clay or the influence of man. My fear, sir, is before God. I fear to offend Him, and strive to keep His commandments. I am really glad that you did not join John C. in relation to his book, from the assurances which I have that it will prove a curse to all those who touch it.

In relation to the honour that you speak of, both for yourself and James Gordon Bennett, of the *Herald*, you are both strangers to me; and as John C. Bennett kept all his letters which he received from you entirely to himself, and there was no correspondence between you and me, that I knew of, I had no opportunity to share very largely in the getting up of any of those matters. I could not, as I had not sufficient knowledge to enable me to do so. The whole, therefore, was at the instigation of John C. Bennett, and a quiet submission on the part of the rest, out of the best of feelings; but as for myself, it was all done at a time when I was overwhelmed with a great many business cares, as well as the care of all the churches. I must be excused,

therefore, for any wrongs that may have taken place in relation to this matter; and, so far as I obtain a knowledge of that which is right, it shall meet with my hearty approval.

I feel to tender you my most hearty and sincere thanks for every expression of kindness you have tendered towards me or my brethren, and would beg the privilege of intruding myself a little while upon your patience, in offering a short relation of my circumstances. I am at this time persecuted the worst of any man on the earth, as well as this people, here in this place, and all our sacred rights are trampled under the feet of the mob. I am now hunted as a hart by the mob, under the pretence or shadow of law, to cover their abominable deeds.

An unhallowed demand has been made from the Governor of Missouri, on oath of Governor Boggs, that I made an attempt to assassinate him on the night of the sixth of May; when, on that day, I was attending the office drill, and answered to my name when the roll was called; and on the seventh, it is well known by the thousands that assembled here in Nauvoo, that I was at my post in reviewing the Nauvoo Legion in the presence of twelve thousand people: and the Governor of the State of Illinois, notwithstanding his being knowing to all these facts, yet he immediately granted a writ, and by an unhallowed usurpation has taken away our chartered rights, and denied the right of Habeas Corpus, and has now about thirty of the bloodthirsty kind of men in this place in search of me, threatening death, and destruction, and extermination upon all the Mormons, and searching my house continually from day to day, menacing, and threatening, and intimidating an innocent wife and children, and insulting them in a most diabolical manner, threatening their lives. If I am not to be found, with a gang of Missourians with them, saying they will have me dead or alive; and if alive, they will carry me to Missouri in chains; and when there they will kill me at all hazards: had all this been backed up, and signed on by the Governor of this State, with all the rage of a demon, putting at defiance the Constitution of this State, our chartered rights, and the Constitution of the United States; for we have not here they dare do anything in accordance to them.

While all the citizens of this city on mass have petitioned the Governor with remonstrances and overtures, that would have melted the heart of an adamant, in no effect. And at the same time, if any of us open our mouths to plead our own cause, we are threatened with violence and extermination. Great God! when shall the op-

pressor cease to prey and glut itself upon innocent blood? Where is patriotism? Where is liberty? Where is the heart of this proud and haughty nation? O humanity! where hast thou fled? Hast thou fled for ever?

I now appeal to you, sir, inasmuch as you have subscribed yourself our friend. Will you lift your voice and your arm with indignation against such unhallowed oppression? I must say, sir, that my bosom swells with unutterable anguish when I contemplate the scenes of horror that we have passed through in the State of Missouri, and then look and behold, and see the storm and cloud gathering ten times blacker, ready to burst upon the heads of this innocent people. Would to God that I were able to throw off the yoke. Shall we bow down and be slaves? Are there no friends of humanity in a nation that boasts itself so much? Will not the nation rise up and defend us? If they will not defend us, will they not grant to lead a voice of indignation against such unhallowed oppression? Must the tens of thousands bow down to slavery and degradation? Let the pride of the nation arise and wrench these shackles from the feet of their fellow-citizens, and their quiet, and peaceable, and innocent, and loyal subjects. But I must forbear, for I cannot express my feelings.

The Legion would all willingly die in the defence of their rights; but what would this accomplish? I have kept down their indignation, and kept a quiet submission on all hands, and am determined to do so at all hazards. Our enemies shall not have it to say that we rebel against Government or commit treason. However much they may lift their hands in oppression and tyranny, when it comes in the form of Government we tamely submit, although it lead us to the slaughter and to beggary; but our blood be upon their garments: and those who look tamely on and boast of patriotism shall not be without their condemnation.

And if men are such fools as to let once the government be established, and through their prejudices give assent to such abominations, then let the oppressor's hand lay heavily throughout the world, until all flesh shall feel together, and until they may know that the Almighty takes cognizance of each thing. And then shall church rise up against church, and party against party, mob against mob, oppressor against oppressor, army against army, kingdom against kingdom, and people against people, and kindred against kindred.

And where will be your safety or the safety of your children, if my children shall be led to the slaughter with impunity by the hands of murderous rebels? Will they not lead

your's to the slaughter with the same impunity? Ought not, then, this oppression, sir, to be checked in the bud, and to be looked down with just indignation by an enlightened world, before the flame becomes unextinguishable, and the fire devours the stubble?

But again I say I must forbear, and leave this painful subject. I wish you would write to me in answer to this, and let me know your views. On my part, I am ready to be offered up a sacrifice in that way that can bring to pass the greatest benefit and good to those who must necessarily be interested in this important matter. I would to God that you could know all my feelings on this subject, and the real facts in relation to this people, and their unrelenting persecution. And if any man feels an interest in the welfare of their fellow-beings, and would think of saying or doing anything in this matter, I would suggest the propriety of a committee of wise men being sent to ascertain the justice or injustice of our cause, to get in possession of all the facts, and then make report to an enlightened world whether we, individually or collectively, are deserving such high-handed treatment.

In relation to the books that you sent here, John C. Bennett put them into my store, to be sold on commission, saying that, when I was able, the money must be remitted to yourself. Nothing was said about any consecration to the Temple.

Another calamity has befallen us. Our Post Office in this place is exceedingly corrupt. It is with great difficulty that we can get our letters to or from our friends. Our papers that we send to our subscribers are embossed and burned, or wasted. We get no money from our subscribers, and very little information from abroad; and what little we do get, we get by private means, in consequence of these things: and I am sorry to say, that this robbing of the Post Office of money was carried on by John C. Bennett; and since he left here, it is carried on by the means of his confederates.

I now subscribe myself your friend, and a patriot and lover of my country, pleading at their feet for protection and deliverance, by the justice of their Constitution.

I add no more. Your most obedient servant,
JOSEPH SMITH.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 16, 1858.

PRESIDENT BUCHANAN AND UTAH.—The most interesting and important feature of the news by this mail is the apparent fixed determination of the authorities and people of Utah to resist every attempt that may be made by armed forces to interfere with their peaceable possession of the Territory, the free exercise of their religious and political rights, and the quiet enjoyment of their domestic institutions.

The cowardly, inhuman, and damnable policy of President Buchanan and his abettors to commit the citizens of that Territory to the merciless rule of an armed mob, in the guise of national authority, will unquestionably meet with the indignation it merits. In Buchanan it is cowardly, because he has feared to defend the rights of an injured people against the clamour of the multitude, and consented to become the cat's-paw of those miserable wretches who expect to make capital and accomplish their hellish designs out of a national crusade against the "Mormons." A people whom it was his bounden duty to protect in the full enjoyment of peace and constitutional liberty he now wantonly and inhumanly consigns to the mercy of the sword and the bayonet, instead of protecting them in a peaceful administration of civil law, under such officers as, by the Constitution of their country, they have the right to choose. This flagrant violation of his oath, by which he is pledged to characterize his administration by a strict adherence to the Constitution and laws of his country, will, if persisted in, bring damnation to himself and ruin to the country.

shamefully sacrificed to the evils and curse of a civil war, which he alone had power to prevent.

He may consider that it will reflect great honour upon his career to trample under his feet the petition of 75,000 of his fellow citizens, as the first great official act of his executive power. And the fact that that petition only respectfully prayed him to nominate and appoint officers of the people's choice to be their rulers can only serve to add lustre to his daring heroism; for, of all his predecessors, none have before had the hardihood to publicly repudiate this constitutional right to a whole State or Territory of the Federal Union. A most wonderful picture of republicanism is this for a modern Nero to exhibit to a *civilized* world. It might have been less censurable in those dark ages of barbarism when the light of humanity scarcely shed a benign ray upon the path of mortals. But now it is wholly inexcusable. Such assumptions of tyranny and injustice cannot but excite the indignation of any people who have the least sense of honour, virtue, and justice dwelling in them.

Many of the people of Utah have already been thrice driven from their homes by like measures. Their Prophets, Patriarchs, fathers, mothers, wives, and children have been butchered and slain upon American soil, over which the banner of stars and stripes—the boasted flag of liberty—was in mockery floating. They have, in times past, submitted to every requisition that had the least semblance of authority, however cruel and unjust; and if Buchanan imagines such scenes can be re-enacted under the colour of national authority, he may very possibly find that he has not correctly estimated the cost. The Alps were not very favourable to Napoleon's project of conquering the Eastern world, and the Rocky Mountains may possibly prove less so to a worse than Napoleon's ambition in the West.

The God of Heaven has said that the mountain, or glory, of the Lord's House should in the last days be established in the tops of the mountains; and He has likened His kingdom to a stone cut out of the mountain without hands, and has said that it should roll forth and fill the whole earth. How do you know, President Buchanan, but that you are arraying your hosts and fighting against that Kingdom and that work? Just so sure as this is the case will you fail in your unhallowed purposes and efforts to crush the Saints of the Most High, and you and the nation that fights against Zion shall be destroyed. The God of Heaven knew, and His prophets foresaw and foretold, that just such ungodly wretches who were in power would array the nations against Zion—the pure in heart, to battle. He consequently determined to establish them where even the mountains should be for them a defence from their enemies; and Presidents, and Kings, and Queens, and Governors, and the mighty ones of the earth, and the priests, and the people shall all know that that kingdom is beyond their control—that it is God's kingdom; for He will inspire His people to defend it against all assailants, and He will fight their battles. Then who art thou, O vain man, that fightest against God? Thine arm shall wither, and thy power be brought to nought. Truly was it once said, "My kingdom is not of this world, else would my servants fight;" but in the last days, His kingdom *will* be of this world, for all the kingdoms thereof shall become the kingdoms of our God and His Christ.

It is not to be supposed that the Devil will relinquish his power over these kingdoms, without a fierce and mighty struggle for the mastery; but who could have foretold that James Buchanan was to be his mighty chieftain—the hero of his hosts against a few Saints who will be honoured to defend the kingdom of God, and to establish a universal reign of righteousness upon the earth?

That such is likely to be the case seems more than possible. Yet the certainty of

the establishment of the kingdom of God upon the earth must be admitted by every believer in divine revelation. It is consistent with the character of God that He should inspire men to defend that kingdom. To propagate righteousness with the sword is unlawful; but to defend it when assailed is both honourable and just. Not to do it would be an unpardonable sin in the people to whom the keys and power of that Kingdom are committed. The Saints must not be guilty of that sin; for it would bring upon them the sins of the world, and the blood of all nations would be found on their skirts.

Now, as heretofore, the Saints have not been the aggressors. They are only defenders of their rights—rights guaranteed to them by the laws of both their country and their God. That they bear with honour the responsibility which is upon them—that they have the moral courage to speak and act as should the children of God, is a matter that can only be appreciated by those who anticipate and long for an inheritance in that kingdom. To the Saints scattered throughout the world, the present momentous epoch is one of unbounded interest, and one which will call forth their warmest solicitude for the weal of Zion and the worthy defenders of her holy cause.

President Young's remarks in this Number will be read with much interest.

UTAH NEWS.—The mail from Utah, via California, arrived on the 28th ult., bringing dates to October 7.

The following extracts are from President Young's letter of the above date:

"In regard to the Government Expedition against Utah, the advance troops, some 1,200, mostly footmen, were, on the 5th instant, moving up Ham's Fork by short marches towards Fort Hall. What their intentions or winter destination are, we do not know, as it is not yet known here who their commanding officer is, or whether he is on the road.

"Conference convened on the 6th, and the General Authorities of the Church were unanimously sustained. There was quite an attendance from the country, notwithstanding there are so many very busily engaged in thrashing grain and securing the remarkably heavy crops of the season, and at different points on the look-out.

"Circumstances have caused a suspension of labour on the Temple. It will be resumed at the earliest opportunity.

"The exhibition of our Second Annual State Fair commenced on the 1st, 2nd, and 3rd of this month, and was highly spirited and creditable, considering the activity and interest at present in other directions."

From the *Deseret News* we learn that Elder W. G. Young, with the late company of immigration, arrived in the Valley on the 30th September.

At Panguitch, a flood in City Creek brought down all the bridges for seven miles up the canyon, tore away the saw-mill dam, core-cut the ore-frame dam on Oriskany Fork, cut down the grist-mill dam some twelve feet, and covered with drift and rubbish a portion of the field adjacent to the city.

Excellent molasses was being manufactured from the Chinese sugar cane.

The State Fair, held on the 1st, 2nd, and 3rd of October, at Great Salt Lake City, is noticed as a matter of considerable interest, and praiseworthy in the extreme to the citizens of the Territory. It was confidently reported that many of the contributions have not been excelled in the best manufacturing districts in the old or new world. A calf, eight months old, raised by W. Rydick, weighed 4 cwt. standing on the machine. In the vegetable and field-crop department it was reported that from one acre was produced 600 bushels of potatoes of best quality. Wheat yielded from 75 to 90 bushels per acre in various settlements. Squashes reached 20 lbs. and better. 30 lbs. each. Indian corn had yielded 120 bushels to the acre. Many other depart-

ments were also well represented, and the cabinet of curiosities and foreign specimens was extensive. *California.*—We gather the following from the *Western Standard*:—Elder Silas G. Higgins was labouring in Oregon Territory with some degree of success. Elder Henry G. Boyle was about to return to Deseret. A General Conference of the Elders of the Sandwich Islands Mission was held at Honolulu, Oahu, October 4, 1857. Seven Conferences were represented, consisting of 3,192 Saints, including 22 Seventies, 76 Elders, 125 Priests, 126 Teachers, and 138 Deacons. The Mission was represented as generally prosperous, and a committee was appointed to select a more favourable place than Lanai for the gathering of the native Saints. In crossing the mountain from Wailuku to Lahaina, Elder Alma L. Smith had the misfortune to break his wrist; but the fractured limb was doing well.

THE RIGHTS OF MAN.

(Concluded from page 22.)

Give to others that which you claim for yourself. Acknowledge the rights of your neighbour with willingness, and defend your own with determination.

In the preceeding branches of our subject, we have presented to our readers the rights of man as a thinking, religious, and accountable being. As authorities to support us in this matter, we have cited Nature, God, Protestant civilization, and the American Constitution. And here it may be pertinently asked, Are the Saints willing to grant to others that which they themselves claim? We will give the following extracts from a discourse delivered July, 1855, by President Brigham Young, as the best answer to this question:—

“What is the foundation of the rights of man? The Lord Almighty has organised man for the express purpose of becoming an independent being like unto Himself, and has given him his individual agency. Man is made in the likeness of his Creator, the great archetype of the human species, who bestowed upon him the principles of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him, to choose or refuse for himself; to be a Latter-day Saint or a Wesleyan Methodist, to belong to the Church of England, the oldest daughter of the Mother Church, to the old Mother herself, to her sister the Greek Church, or to be an infidel and belong to no church.

“When the Kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all

other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business, and let other people alone.

“If you and I could live in the flesh until that Kingdom is fully established and actually spread abroad to rule in a temporal point of view, we should find that it will sustain and uphold every individual in what they deem their individual rights, so far as they do not infringe upon the rights of their fellow-creatures. For instance, if the Kingdom of God was now established upon the continent of North and South America, and actually held rule and dominion over what we call the United States, the Methodist would be protected just as much as the Latter-day Saints; the Friend Quakers, the Shaking Quakers, and the members of every religious denomination would be sustained in what they considered to be their rights, so far as their notions were not incompatible with the laws of the Kingdom.

“The Calvinist would be equally preserved in his rights, whether he believed, wished to believe, or said he believed and did not believe, that God has fore-ordained

dained whatsoever comes to pass, and has dictated from all eternity the acts of the children of men down to the end of time, embracing every sin and every transgression of the law that has ever been committed upon the earth, from the first creation of man upon it; the Kingdom of God will protect him in that belief, and extend to him the privilege and the liberty of believing that, as fully as we should have the liberty of believing the opposite.

"Suppose the Kingdom of God is compared to the American Eagle; when it spreads over the nations, what will it do? Will it destroy every other bird that now flies, or that will fly? No, but they will exist the same as they do now. When the Kingdom of Heaven spreads over the whole earth, do you expect that all the people composing the different nations will become Latter-day Saints? If you do, you will be much mistaken. Do you expect that every person will be destroyed from the face of the earth but the Latter-day Saints? If you do, you will be mistaken.

"That Kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the Church, for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights, and still not belong to the Church of Jesus Christ at all.

"And further, though a man may not even believe in any religion, it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled, and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.

"In those days the Methodists and Presbyterians, headed by their priests, will not be allowed to form into a mob to drive, kill, and rob the Latter-day Saints; neither will the Latter-day Saints be allowed to rise up and say, 'We will kill you Methodists, Presbyterians, &c.,' neither will any of the different sects of Christendom be allowed to persecute each other.

"What will they do? They will hear of the wisdom of Zion, and the kings and potentates of the nations will come up to Zion to inquire after the ways of the Lord, and to seek out the great knowledge, wisdom, and understanding manifested through the Saints of the Most High. They will inform the people of God that they belong to such and such a Church, and do not wish to change their religion.

"When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flag-staff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity."

But, though we are willing to grant to others their rights, and acknowledge the sacredness of the claims of our neighbours of every sect, name, or creed, let it not for a moment be imagined that justice requires that we should renounce our own rights and bow our necks to the heels of injustice, intolerance, and persecution, without a struggle. While justice demands that we grant to others their rights, both justice and patriotism call upon us to defend our own. The true patriot will battle for the rights of man in behalf of mankind, and will resist with equal determination every violation of his own natural and national privileges. It is the bigot and the tyrant that withhold from others that which they claim for themselves, and none but cowards and slaves will stand by and see their own rights trampled under foot. The following question and answer of Brigham Young from the discourse we have been extracting is at once indicative of the humane disposition and heroic determination of the Saints:—"Are we going to fight? No, unless they come upon us and compel us either to fight or be slain."

Our over-pious friends, perhaps, will consider the above sentiments as incompatible with the spirit of Christianity. They will make use of the remark of Christ as a cant doctrine against the Saints—"Whosoever shall smite thee on thy right cheek, turn to him the other also." But will they rise up and defend our rights, and obviate the necessity of the Saints doing it on their own behalf? Would

these Pharisees, who strain at a gnat and swallow a camel, calmly look on and see their rights wrested from themselves? Let Protestantism and the history of religious warfare for the last few centuries answer. Though God has respected and preserved the free agency of man, He will bring the human family into judgment for their evil deeds. Though Christ once came as a Lamb, he will appear as the Judge, taking vengeance on those that know not God and obey not his Gospel; and though he has commanded us to "turn the other cheek also," he has nowhere countenanced the violation of the sacred rights of man.

But the Saints have turned the "other cheek" many times. Many times have they been driven. Their houses have been burned, their lands laid waste, their brethren butchered, their sisters ravished, their hard-earned wealth taken from them, and their homes divided among their enemies. They have been outlawed and driven into the wilderness, and the flower of their Church demanded to fight the battles of their ungrateful country, while it calmly looked on and saw their wives, sisters, daughters, and mothers, fathers, brothers, and children exterminated. They have been sent to the limits of forbearance. That they should endure such treatment any longer, and see their rights again trampled upon, is more than Justice demands, is more than can be expected

of human nature. Henceforth passiveness would be cowardice, and submission a libel upon manhood. But let it be understood that if the Saints are brought into contact with their enemies, it will not be from a disposition to fight against the rights of man, but because they will no longer permit their own rights to be infringed. We will close these articles with a brief summary of "Mormon" rights.

Nature, God, Protestantism, and the Constitution of America guarantee to the Saints their natural agency, freedom of thought, and liberty of conscience. It is their privilege to receive that faith which most recommends itself to their judgment. They have the right to believe in Joseph Smith, Brigham Young, or in any religious creed. As American citizens and members of a great republic, it is the privilege of the people of Utah to regulate their own domestic institutions, and choose their own leaders; for this is according to the spirit of the Constitution of the United States. The Saints have just claims to an existence on American territory, and to the enjoyment of every privilege granted to other citizens of the Union. No man has the prerogative to say that a Saint shall not be a Saint in any part of the earth where birth, Providence, or the course of events may place him. These rights we claim; these rights it is patriotism to defend.

SIGNS OF THE TIMES.

The times we live in are of momentous significance. No one of reflection can read the Scriptures without being aware that, if they be true, in the latter times many events will transpire of a startling and extraordinary character, in fulfilment of the predictions of the Prophets, prior to the coming of the Son of Man. God has given us, through His servants, and through His own begotten Son, a series of signs and tokens by which we may know the time of the end—the end of this age—the end of gentile rule, and dominion, and oppression, and the commencement of that period when He will gather His people together, set up His kingdom on the earth, and give to His Son therein the throne of universal empire.

In allusion to the parable of the fig-tree, the Lord said, "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise, when ye see all these things, know that it is near, even at the doors." What, then, were the things which, when thus seen, should indicate the nearness of the second advent of Christ? Wars and rumours of wars, nation rising against nation, and kingdom against kingdom, famines, pestilences, and earthquakes in divers places. These calamities, which occurred in Judea immediately prior to the destruction and siege of Jerusalem, will also take place, but to a far greater extent, in these last days, previous to the downfall of great Babylon, and the supremacy of the

Latter-day Kingdom of Christ. This is the time for mankind to expect to see the fulfilment of the predictions of the former-day Prophets relative to the latter days. This is the dark, midnight hour—the hour of God's judgments; and the events now transpiring and those about to transpire shortly, will be regarded by all who have eyes to see, and hearts to feel and understand, as premonitory tokens of the coming dawn of that great day when the Son of God shall descend in the clouds of heaven, occupy in His Temple the throne of power and of judgment, and reign in Zion and Jerusalem as Judge of judges, King of kings, and Lord of lords.

Every year brings fresh evidences, fresh tokens, fresh corroborative signals of the fact that that day is near. The fore-shadows of the great coming event become every day more distinctly visible. War, famine, pestilence, earthquakes, and calamities of divers kinds, in divers places, afford striking indications of the approach of the "hour of God's judgments;" and as time rolls on, we expect to have to chronicle events of a far deeper and more intense character than we have hitherto done. The following extracts of recent "accounts current" will show that the foregoing sentiments are no idle speculations or imaginary theories:—

EARTHQUAKE AT THE CAPE.—Accounts have been received from the Cape of Good Hope of an earthquake, which at Groenekloof was felt severely, some of the houses being seriously injured. At Cape Town, Malmesbury, and St. Helena Bay, the shock was very violent; and at the Koup, in the district of Beaufort, it was distinctly felt. It ranged over an area of some 200 miles from north to south, and 100 miles from west to east. In the village of Darling, many of the houses and a church were damaged. Some declare that they saw something resembling fire issuing from the earth. The earthquake was felt at Worcester on Friday night, but it was more severe at the Brand Valley Baths. —*Cape Town Paper*.

EARTHQUAKE IN PERU.—On the 20th of August, a severe shock of an earthquake took place in Peru, by which the city of Peru suffered severely. A private letter received at Panama, published in the *Star*, says:—"At seven o'clock on the morning of the 20th of August, the most severe shock of an earthquake ever remembered was felt here, which has done

damage to the amount of 500,000 dollars. The shock lasted about a minute and forty-five seconds, and every house in the town has suffered more or less. The police have had one hundred and twenty-two houses taken down that were in a dangerous state, and a number of the churches have been completely destroyed. The damage done is estimated at 100,000 dollars. The river of Piura, which had been dry, suddenly rose. In other places the ground opened and jets of dark coloured water were ejected. There is no record of any similar phenomena having taken place. At Paiza the effects of the earthquake were less severely felt." —*Western Standard*.

EARTHQUAKES IN SAN FRANCISCO.

Earthquakes are getting to be quite common again in this locality. At a quarter past six o'clock on the evening of the 19th, a single shock was experienced, which, although of brief continuance, was severe to a degree unequalled by any felt during the present season. Much alarm was created in many quarters, and persons might have been seen making a sudden exit from their several places of abode. The wall of the old *Mercantile* building, on Montgomery street, below Sacramento, now occupied as the office of the French paper *Le Phare*, was cracked in two places from top to bottom, to the great consternation of the "typos" engaged therein. Several other buildings were more or less injured. Since writing the above, the city has been visited by three other shocks of earthquake—one at eight minutes after twelve o'clock, another at twenty-five minutes before one o'clock, and the third at twenty minutes past one. The first two were comparatively slight, amounting to mere vibrations. The last was nearly equal to that of the 15th February, 1868. The direction apparently was from southwest to north-east, accompanied by a low, rumbling sound, like distant thunder, which preceded the elevation of the ground. People rushed from their beds in their night-clothes into the streets, and the largest and strongest built houses shook to their foundations. So far as we are advised, the tremendous shock of earthquake felt here on Monday night was not experienced in the interior. Telegraphic despatches to this effect have been received from Sacramento and San Jose. —*Western Standard*.

EARTHQUAKES AT NAPLES.—Accounts from Naples state that several earthquakes of a most terrific and disastrous character have befallen that kingdom, and ravaged many of its towns. At Bari, the two awful shocks on the night of the 16th had crushed the barracks of gendarmes, and filled the people with terror, who passed the night in the open air. At Ricigliano, ten houses had fallen, five or six persons had been dug out of the ruins, and two persons had been killed. In many other communes houses and churches had been split, and the cupola of the Church of St. Gregory had fallen in. On Saturday morning, two shocks had been felt, and staircases had fallen, while many of the houses had fissures in them. Potenza and the neighbourhood suffered more than any other part. The shocks there were continuous, and not a single house remains which is habitable. Potenza possesses a population of 12,000 souls. The Palace, the hospital, the barracks, the College, the churches, and the Cathedral, are all rendered useless, and 'no one can without danger cross his own doorway.' The whole population, who had been in the open air, were beginning to take shelter in wooden barracks erected for the purpose. Tito, Marsico Nuovo, Laurenzana, and Brienza were almost entirely destroyed. Two-thirds of Vignola had perished. Immense are the disasters in Viggiano, Calvello, Anzi, and Abriola. 'The pen falls horror-struck from one's hand,' says the Government reporter. With regard to Naples, several shocks occurred after Wednesday night. On Saturday, others were felt, which in some parts raised the fearful cry of 'Earthquake! Earthquake!' and again a great number of persons rushed into the streets. The movement appeared to be almost vertical, as the ground swelled beneath my feet, and the table rose and fell. The same scenes were witnessed again; for the fourth night, many people spent the night in their carriages in the open squares. On Sunday morning, another shock was felt, sufficient to lead to the idea almost that the earth was in a continual state of vibration. Up to the 18th, nineteen bodies had been dug up at Potenza, and more were being sought for; 300 had been dug out of Polla. Lagonegro, on the same night, experienced three shocks in seven hours. None of the inhabitants perished, but

almost all the buildings, as well public as private, were cracked, and three are falling, among which are the Church of the Capuchins and the Electric Station. The entire population were living in barracks hastily erected in the middle of a great plain. In Carboni, twenty-one have perished, and nineteen have been wounded, not to speak of the damage done to the buildings. In Castelsano, which is nearly levelled with the ground, 400 persons have perished. The same misfortune has happened to Sarconi, where thirty have been killed. The other communes of the district of Lagonegro which have suffered damage in the houses generally, and particularly in the churches, and from which no returns of the dead have been made, are Maratea, Lauria, Castelluccio, Rotonda, Vignanello, Sant' Arcangelo, Calvera, San Martino, Castro Nuovo, and Senise. It is impossible to calculate the number of the dead. I have heard as many as 15,000, even 22,000, stated. It is very clear that, according to official information, several thousands must have perished. Persons who have fled from the awful scenes and have arrived in the capital give yet more heartrending details, but the official journal evidently fears the effect of them upon the public mind. No sooner was the shock of Saturday felt, than a horde of thieves and assassins rushed towards the Toledo, but the gendarmes soon put them down with their drawn swords. Resina is in a continual state of vibration. The mind shudders to contemplate the details—they surpass beyond measure what has already been published. In Polla alone 2,000 victims had been disinterred, and they were still at work. Pertosa, Atessa, Auletta, entirely destroyed, suffered next after Polla. Then Padula and St. Pietro, and afterwards Sala, Diano, Sassano, Montesanto, S. Arsenio, and Sapri. In all these places, the number of dead as yet brought to light is 2,600. The official journal cannot and will not enter into details, but mentions Melfi, Barile, Avelia, Venosa, in the Basilicata, where houses and churches were thrown down, and people killed and wounded. The same of Vallo, Matera, Majori, and Tramonti, in Principato Citeriore. Intelligence had been received from the province of Bari, but not given. Canosa suffered deplorable disasters, but they are not narrated. In Principato